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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, JUNE 19, 1902. NUMBER 16

Bits of Wayside Gospel. By Jenkin Lloyd Jones. Series I, "Jess." Series II, "A Search for an Infidel." :: Macmillan Company, New York.

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Written at, of and around Tower Hill.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

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This School grew up around a "Six Years' Course in Religion" for Sunday School workers —now expanded into seven years. It has now reached the sixth year of the second time around, viz., the Growth of Christianity. This field was traversed in 1896 by Rev. Joseph H. Crooker. This year the work will be based upon stenographic reports of Mr. Jones's talks given before his Normal Class at All Souls Church, Chicago, and which he used in his Sunday School and Bible Classes during the year just closed. If the class so elect, instead of crowding the work into one week of an hour and a half sessions, it will be distributed through the five weeks, twenty-five half hours, from 10:30 to 11 o'clock, with an intermission of ten minutes before the poetry studies that will follow, shortened into one hour periods.

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Things are not so ill with you and me as they might have been because of those who have lived faith fully a hidden life and rest in unvisited tombs.—George Eliot.

The aim will be to give a sympathetic view of the struggles of Christianity with ignorance and wickedness from the without, and fanaticism, bigotry and priest-craft from the within, from the close of the New Testament times to the beginning of the Reformation era.

Acknowledgment is made to Prof. F. A. Christie, of the Meadville Theological School, who furnished the first outline and list of books, also to Prof. Williston Walker, of the Yale Divinity School, and Prof. O. J. Thatcher, of the University of Chicago, for additional suggestions and comment that proved valuable in the preparation.

Maps, charts, pictures and stereopticon slides will be used as freely as possible.

I. Ignatius. d. 104-117.
"The Teachings of the Twelve Apostles."

II. Justin Martyn. d. about 163.
The casting of life into speculative systems. Gnostics, etc.

III. Origen. 185-253.
Early Christian philosophy.

IV. The Three Creeds. 325, 381, 451.
The great controversies.

V. The Emperor Julian. 331 (?)-363.
Dying Paganism at its best.

VI. Jerome. 340(?)-420.
The rise of monasticism.

VII. Augustine's "The City of God." 354-430.
The dream of a Christian commonwealth.

VIII. St. Patrick. 396(?)-469(?).
The great missionaries—Ulfilas, Columba, Augustin, etc.

IX. St. Benedict. 480-553.
The "rule" of St. Benedict and its ideal.

X. Gregory I (The Great). 540(?)-604.
The rise of the papacy. Transition to mediaeval religion.

XI. Mohammed. 570-632.
The birth of a sister religion. Another triumph of monotheism.

XII. Charlemagne. 742-814.
Crowned Emperor 800. The founder of the "Holy Roman Empire."

XIII. Alfred the Great. 849-901.
The great English king; the father of English literature.

XIV. Hildebrand. 1020(?)-1085.
"A great politician, who knew how to use one power against another"—J. H. Crooker.

XV. Abelard. 1079-1142.
The rise of intellectual activity.

XVI. Bernard of Clairvaux. 1091-1153.
Abelard's antagonist. A stout Churchman who feared such a free use of reason.—Crooker.

XVII. The Legends of King Arthur.
The rise of chivalry and feudalism.

XVIII. The Crusades. 1096-1271.
A contagion of fanaticism. The permanent value of earnestness. Peter the Hermit. Children's crusades, etc.

XIX. St. Francis of Assisi. 1182-1226.
The brother of the birds and fishes.

XX. Cathedral Building.
Examples—Strasburg and St. Davids.

XXI. Dante. 1265-1321.
Before this name the nations bow;
His words are for all of mankind,
Deep in whose hearts, as on his brow.
The marks have sunk of Dante's mind.
—T. W. Parsons, on a bust of Dante.

XXII. Tauler. 1300(?)-1361.
"The Friends of God."

XXIII. Wicliff. 1324-1384. Huss. 1369-1415.
The morning stars of the Reformation.

XXIV. The Black Death and Its Effects. Fourteenth Century.
Nature will not be trifled with.

XXV. Thomas a Kempis. 1380(?)-1471.
"The imitation of Christ."

XXVI. Torquemada. 1420-1498.
A study of persecution. The Waldenses.

XXVII. The University of Prague. 1438.
A study of schools. The rise of universities.

XXVIII. Columbus. 1446(?)-1506.
A new view of the world.

XXIX. Savonarola. 1452-1498.
Christianity in politics.

XXX. Michael Angelo. 1475-1564.
The Renaissance.

XXXI. More's Utopia. 1516.
A dream of a new social order.

UNITY

VOLUME XLIX. THURSDAY, JUNE 19, 1902. NUMBER 16

Work out your freedom.
Girls,
Knowledge is now no more a fountain seal'd!
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die.

* * * * * * * * * * *

Everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life.

—*Tennyson.*

Mrs. Julia Ward Howe has had another birthday. Bless her! may she have many of them.

The Chicago *Chronicle* says: "We paid twenty million for the Philippines." Was ever a job of enlightenment so expensive and productive of so little satisfaction?

Canon Farrar says that if he had Carnegies' millions he would use it in securing a good day's wages for a good day's work. A daily paper makes the unkind suggestion that if Carnegie had done that he would not have had millions to distribute.

"The Daily Maroon" is the title of a new daily that is to be issued by the students of the University of Chicago. The editorial board consists of twelve members, and the Alumni Association is said to be back of it. We wonder if this editorial board is a matter of co-education or co-ordinate education.

Memorial Forestry in a new and beautiful innovation in statecraft. But this has been started in front of the State Department building at Washington. Memorial trees are to be set out in the memory of the great and good from time to time, and various contributions to these living monuments have already been made.

A Trenton, N. J., company, whose business it is to manufacture wire rope, has recently, of its own accord, raised the wages of its employes (four thousand in number) ten per cent; not because they had to, but because "of the increased cost of living to which our employes have been subjected." Let others go and do likewise and there will be fewer strikes.

Prof. Felix Adler, ever a professor in the best sense of the word, has been appointed Professor of Social and Political Ethics in Columbia University. We wonder more universities do not have more use for the prophets of today. There is not much to be hoped from an unilluminated teaching of ethics, uninspired interpretations of life's inspiration. The indulgent professor who lazily accepts the world as it is, is not the man to teach young men and young women.

Frederick L. Hosmer, the psalmist of our liberal faith, passed through Chicago the other day en route from his California home at Berkeley to his eastern summer joys. Mr. Hosmer is brooding over a revised "Unity Hymns and Chorals," a book that has held its place steadily in the confidence and pleasure of many of the liberal churches for nearly twenty years. A revised edition will be very welcome only so it comes from the hands of Frederick Hosmer.

Why do people go to the Dakotas to secure divorces and to New Jersey to incorporate industries? For the same reason that here in these states are lax laws concerning national interests and people take advantage of particular conditions to avoid the common safeguards and responsibilities. Whatever the laws concerning corporations and divorces ought to be, they ought to be of national efficiency. The citizens of Illinois ought not to be allowed to take shelter behind the weak laws of Dakota or to suffer from the weak laws of New Jersey.

When a poor dog, made frantic by an explosive bunch of fire crackers fastened to his tail, rushed into a Chicago church the other day, we wonder if he was not the victim of a misplaced confidence. The Christians that gathered there for worship clambered up into their seats and sent for the police. Perhaps if they had been more alive to the gospel that includes the dog, the horse and the bird, the fire crackers would not have been tied to that dog's tail. Somebody's "darling" did it. Was the mother at the church and the father at the club while the boy was exercising his ingenuity?

The spelling reform is not a fad, and he who sneers at it is untouched with the dumb groping of poor humanity toward some basis of common intelligence and common communication. Professor Mahaffy, a learned Irishman, thinks that although there are some eight hundred different languages in the world, "if only some attempt had been made by the English to assimilate their spelling to their pronunciation, English might now be the language of commerce throughout the whole world." But he further says that Europe must become tri-lingual, and every educated person at least should aim to speak English, French and German.

Dr. H. W. Thomas, with old-time power, spoke from the People's pulpit at McVicker's theater last Sunday. He talked of "The World's Struggle and Expectancy." He said:

"The millions are seeing and feeling as never before the profound principles and tremendous issues that tremble in the balances. The world waits for the sons of God, the sons of justice and liberty, who stand with God at the great

centers of thought and life; those who have visions of the eternal are not swayed by passion and the pride and lust of power, and look only to worldly success; to speak the great words of the justice of love. Such were the great prophets; was Socrates; was the Christ, despised and rejected, crucified by the princes of this world, but rising up, thank God, for truth is immortal; right is eternal. The intellectual sons of God have banished superstition from the courts of reason; science has created a new scene of industrial triumph. The world waits for the great truths and principles of liberty and social justice waits for the life and love of brotherhood to drive out race and religious prejudice; waits for a noble reciprocity to drive out the greed of self; waits for the divine altruism in which egoism will find its glad place in a larger life of humanity. The world waits for the church and religion of love, of the life of God in man."

An incident occurred in the juvenile court of Judge Tuthill last week that would be very amusing were it not so sad. Nine little boys, all of them under ten years of age, were arraigned for stealing Bibles from a Jewish house, the leaves of which they used in making paper tents for a mimic camp on the sidewalk. The principal of the public school, in the first grade of which they were enrolled, was present to say that the boys were not bad boys. The chief trouble was that there were so many of them in the neighborhood and nothing for them to do. His school district represented twenty acres of land, on which there were packed eight hundred and fifty children of school age. The wise principal was made probation officer on the spot and the righteous judge consigned the little boys to his tender care, patting them on the head with the assurance that they were not as bad as they seemed and that they might easily be better boys than they were.

A Catastrophe with Lessons.

One of the most ghastly of accidents occurred in Chicago last week in the burning of the St. Luke's Society Hospital, so-called, in the old Woodruff building on Twenty-first street. The building was used as a hospital for the cure of inebriates, apparently of the worst type—those suffering from tremens, necessitating the confinement of grated cells, locked doors, and sometimes manacled limbs. The building proved to be a "fire trap." The flames spread so rapidly that several of the unfortunate victims suffered death in that self-imposed imprisonment.

One of the victims was a Chicago alderman whose whole life has been one continuous illustration of a strong man gone wrong. Many years ago he lost the sight of both eyes in a saloon brawl, but that did not interrupt his career as a successful politician in Chicago; a man of many quarrels and not infrequent physical encounters, notwithstanding his lack of sight, and of periodical drunkenness. The last debauch followed his successful election to succeed himself in the city council last spring. Only a short time ago he appeared in his favorite role at one of the under courts to save the proprietor of this same institution from the fines involved by a violation of city ordinances. To this same "jag-cure," as it was known among the habituals, the blind alderman went and the flames found him chained to his bed. The poor body was found charred almost beyond recognition.

Now there is an investigation and an ordinance pending in the city council for the establishment of a city hospital for inebriates.

The lessons are not far to seek. The old lesson of the "fire-trap" is the first and most obvious. Why cannot examinations be made before and not after the disaster? A second lesson is that there comes a time in the life of every drunkard when he is a sick man and needs treatment. If so, why not make legitimate the hospital for the intemperate and call into the service of such a hospital the highest expert skill, responsible and competent representatives of the medical profession? A third and last reason: If it is competent, as we believe it is, for the city council to take steps toward the establishment of such a hospital for the cure of inebriates, why is it not competent for it to take the more economic and the more necessary steps of preventing drunkenness? It is a sorry confusion that permits the city to justify the manufacture of drunkards on the one hand while it proceeds to cure the victims of the institutions it has itself licensed with the other.

Social Vivisection.

The idea of society as of vital organism with a common life and co-ordinate organs, an injury to any one of which is an injury to the whole, a violation to one part is a violation to every part, is one of the great generalizations of Herbert Spencer. It is a truth which only enters feebly into the thinking, and still more feebly into the acting of even intelligent men. Even those who assume to be public spirited, to be guardians of public interest, and promoters of public good are found on the slightest provocation retreating behind the defense of the barbarian, viz., the defense of his own interests; or, as he puts it, "The right of doing as he pleases with his own."

Not only in the industrial world are great combinations and vast aggregations of capital slow to recognize the rights of the public in these aggregations, but even in educational and religious institutions there still remains a large degree of that medieval assumption that such institutions exist for but not by society; that the management has supreme control, and that in the direction of such, the people, the public, have no right nor wisdom. All such assumptions rest on the greater assumption that the community is not vascular; that you can cut it and it will not bleed; you can stop the currents of its life and there will be no wound; or, if such violence be done, there will be no scar left.

The contrary is quite true. Society is not only full of blood vessels, but it is full of nerves, and to interfere with its growth, change or alter its normal development, is not dissection, the cutting up of dead matter, but vivisection, the violation of living tissue, which is always accompanied with pain and when visited upon normal tissue under normal conditions, is always cruel and detrimental.

Chicago has been visited during the last years by a series of painful social vivisections in its intellectual life. Hopeful saplings springing from seeds planted with care, watered with hopes and self-sacrifices, have been ruthlessly pulled up, transplanted or transformed in such a way as to leave permanent scars and many

disappointments. Even the humblest educational institution is something vastly more and other than walls of brick and mortar, books and machinery and endowments and professors. A school is a living thing with ancestry, traditions, hopes, and character quite its own. And sometimes the indirect ministry of this individual is worth even more than its direct ministrations.

Among some of these vivisections in the educational life of Chicago may be mentioned, first, the transformation which, so far as its individuality is concerned, obliterated the Manual Training School on Twelfth street, founded by the Commercial Club, planted near the heart of the city, endowed to a degree by the generosity of the dead, with a proud alumni and several hundred young men who were winning for themselves an honorable place in the world. But it was absorbed. The property was transferred to a board of trustees that will ever be "identical with the board of trustees of the University of Chicago." This year closes the life of this institution that was planted in a needy spot to do a definite work through indefinite time. There will be a Manual Training School hereafter on the Midway, five miles distant, under the management of the Chicago University. It will doubtless do good work, but there is one center of vitality lost to the educational life of Chicago.

Then came the disappointing death by transmigration of the School of Education, founded upon the gift of a million dollars or more from Mrs. Emmons Blaine, with the prophetic Colonel Parker at its head. Grounds were secured, plans were being matured, the North Side was feeling the inspiration of the new movement, when it was absorbed and transferred to the Midway, where again good work will be done. But some of the best things about that institution could not be carted away. Chicago lost another radiating center of culture.

This process of vivisection next showed itself in the elimination of the domestic sciences from the Armour Institute, to the disappointment of many progressive men and women. Then came the expulsion of girls altogether from that institution, with more disappointments of the same kind; and latterly, as we understand, the practical surrender of the individuality of the Armour Institute with all its hopeful traditions, and it becomes an educational annex to the University of Chicago, three or four miles away.

In all these annexations and affiliations there are undoubtedly certain economic advantages. But education is not primarily a thing of dollars and cents, and wherever individual energy, spiritual potency, the loves and the ambitions of the human heart, the radiating power of manhood, are sacrificed to an aggregation of money and a concentration of business, there is a spiritual loss. It is not true that one board of trustees can exert the vital energy and contribute the creative wisdom which four boards, wisely chosen and socially environed with traditions and hopes and generosities of their own could do.

Lastly in this list of social vivisections is the threatened radical change in the management of the University of Chicago, alluded to in our editorial of last week.

It has been a hot week on the campus. The public, just awaking to the far-reaching significance of the proposed "reform," discussions of which and preparations to realize which have been going on inside the organization for several years, has shared in the anxiety and the discussion. The local press tardily has lent itself to the agitation, and although in its headlines and editorial comment it has largely reflected the assumption of the complacent members of the community, that the change is already assured and that whatever is desired by the president and the chief founder, John D. Rockefeller, will go through, and that "outsiders" have no right to meddle, already there is a reaction taking place, at least so far as to recognize the fact that there are no "outsiders" to such a vast question as this. Even a ten-years' history such as the University of Chicago has written is public property; it has passed into the wealth of the world; it is a chapter of the intellectual history of humanity. And back of this lies the quarter of a century or more of history of the earlier university, whose alumni and alumnæ, their purposes and spiritual investments the new university has inherited.

It is difficult at this writing to know where the question stands. The junior college faculty in executive session last Saturday voted nineteen to fourteen against the proposed change, the segregation of the young men and women during the first two years of their college life. Five members of the faculty thus voting were counted out by the president on a time test, which made the vote a tie, fourteen to fourteen, and the president cast the deciding vote in favor of the innovation. The university congregation voted 24 to 7 against segregation and the "senate," a body representing the entire faculty, adjourned without voting.

However the action of these voting bodies and the utterances of the president may be interpreted, it is evident that the main question is still unclosed and that there is a large discussion, a far-reaching agitation still awaiting the ultimate settlement of co-education at the University of Chicago.

At this stage of the debate, we understand that the alleged million and a half which some unknown party had offered to build the new girls' quadrangle, is mythical. We have the president's assurance that no such sum has been promised. Again we have the assurance of the president that co-education will be guarded, and that young women electing it will be permitted the privileges of co-education as now interpreted; also the assurance that what might be called the accessories of co-education, which in certain stages of this discussion seem to have been mistaken for the essentials, viz., the social functions, the dances, the freedom of the campus, etc., etc., are not to be interfered with.

Underneath this confusion of details it is well to hold hard on to the fundamental question. Is the sex line to be drawn in the educational privileges of the Chicago University? It is overcrowded; new buildings are necessary; better and more dormitories for girls and boys are required; more class rooms and laboratories must be had, and we are told there is sufficient money forthcoming to provide for all these. The division of classes and multiplication of class rooms and

professors are inevitable. The open question is whether the sex consideration is to enter into such division, and this is the question that has agitated the leading educators of America during the last half of the nineteenth century. It is a question which involves the future educational methods of Europe and America; it touches the educational institutions of Europe as well as of America, and educators are to be heard from.

Fitting, then, was the request for delay on the part of the protestants indicated in the letter given below. In future discussions it will be well to avoid the confusions of technicalities and the distractions of side issues. We repeat, the main question before the Chicago University today is whether it will introduce the sex line into its class room and chapel privileges. The following letter was placed in the hands of the president of the University of Chicago early Saturday morning. We do not know whether it was in time to enter into the deliberations of the junior faculty; but certainly it was in time for the "senate" on Monday, alluded to above:

CHICAGO, June 14, 1902.

W. R. Harper, Esq., President Chicago University, Chicago:

Dear Sir: I beg leave to call to your attention the following protest:

CHICAGO, June 12, 1902.

To the President and Trustees of the University of Chicago:

We, the undersigned, parents, friends and neighbors of the University of Chicago, would respectfully protest against the proposed segregation of the young men and women of the Junior College in separate quadrangles, class-rooms and chapels, as being a re-actionary movement in education, abandoning the essential elements in co-education at the age when co-education is most significant and important. We believe such a change would be in the nature of social vivisection, interrupting the natural development of the university, necessitating the rearranging of the plans of many parents, encroaching upon the rights of past graduates and benefactors of the University of Chicago and working serious disadvantage to its spiritual growth.

This protest has already been signed by over four hundred and fifty individuals, widely distributed. This list of names, representing as it does, representative men and women in many walks of life, gathered without any organized effort whatever by a few individuals in less than twelve hours, is, we believe, representative of a public sentiment both within and without college circles that deserves at your hands at least so much consideration as to avoid precipitate action. However much this matter may have been under discussion within official circles, it is very obvious to your petitioners that the public at large, many of the donors to the institution, as well as its alumni and alumnae, have not been aware of the agitation and are just now beginning to realize the far-reaching significance of the proposed change. "Co-ordinate education," whatever it may mean, is not the co-education for which progressive educators have struggled and suffered, and which has been the pride and hope of many of the friends of the University of Chicago, as well as the motive which has inspired, as we believe, many of the patrons and contributors.

In view of this fact, may we ask you to delay taking so important a step until further expression of the public mind may be reached, during which time this petition will be completed and submitted to your deliberate consideration.

Hoping for such delay as will give this matter the full discussion it deserves at the hands of educators at large and the public so much interested, I am

Very respectfully yours,

[SIGNED.] BESSIE BRADWELL HELMER.

"Friend" is a word of royal tone,
"Friend" is a poem all alone.

—*Christina Rosetti.*

"Utilitarianism in Education."

BY SUPERINTENDENT FRANK H. HALL.

(Delivered at the Commencement Exercises for the School for the Blind, Jacksonville, Ill., June 3, 1902.)

It is perhaps an unfortunate verbal circumstance that a word should have more than one meaning. But it is unavoidable. Words are born and grow. They are not made to order. Cultured people persist in using them in different senses. The lexicographer is not an authority to determine the exact meaning of a word. He is a reporter. He observes words. He reports what he sees; what he hears.

Words may have a natural and an acquired meaning. The derivation or origin of a word gives it its natural significance. The speech of the people determines its import—its imports. The plural of this word whether authorized as here used or not bears my thought to you. A word may be used to carry a great variety of loads—of meanings.

Some one has said of the word imagination that it "is a packhorse of many burdens." So of the word utilitarianism. To you it may mean one thing; to me, another. Before I can use it with any degree of certainty that what I have in my consciousness will, at the bidding of the word, appear in your consciousness, I must define it with the greatest care and exactitude. I must tell what it is and what it is not so far as my use of it is concerned. To do otherwise would be to invite criticism, to beget discussion concerning that regarding which we are in substantial agreement.

The utilitarian to me is one who makes "the greatest good to the greatest number the prime consideration." (Century Dictionary.) Says Sir William Hamilton, "What is a utilitarian? Simply one who prefers the useful to the unuseful." And this is the kind of a utilitarian that I propose to talk about today.

The words utilitarian, utilitarianism, are derivatives of the word utility. Utility is "usefulness, profitableness, the state of being serviceable or conducive to some desirable or valuable end.

Utilitarianism puts emphasis on the useful as against the useless. It prefers the practical to the impractical. That is useful which contributes to the good of the race. That is practical which can be put into practice. Do we desire for ourselves and for our children that which is not useful? that which cannot be put into practice? that which does not contribute to the good of the race? We may disagree as to what is useful; but that having been determined, there can be no further disagreement. We want the education that is useful. We have no use for the useless. Victor Hugo's somewhat startling exclamation, "O, the utility of the useless," sounds well; but is but a play upon words; for the words utility and uselessness are mutually exclusive. That which is seemingly useless must be really useful to be entitled to a place among the utilities, to meet the approval of the genuine utilitarian. The useful and the useless cover the entire ground of human experience and observation. Utilitarianism accepts the one and rejects the other.

Utilitarianism "is the doctrine that the greatest happiness of the greatest number should be the end and aim of all social and political institutions. We may disagree as to what will produce the greatest happiness to the greatest number—as to what is really advantageous to one's self and to one's fellows. So we may have Christian utilitarianism and Jewish utilitarianism. We may have utilitarianism that is flavored with Catholicism and that which is flavored with Protestantism. We may have that which carries the Methodist odor or that which suggests Calvin and Servetus. Our utilitarianism may have a Republican color, a Democratic shade, a Populist hue, or the Socialistic

tint. It may be rank, and "smell to heaven" of anarchy and lawlessness, or it may have the fragrance of genuine Christian socialism. But we are not speaking of odors and flavors and shades and hues but of that which ought to underlie all these; of that which must not be too much disguised by any of them; of that which is the ultimate appeal in all social, political and educational questions—utility. But, as John Stuart Mills says, "It must be utility in the largest sense grounded in the permanent interests of man as a progressive being" and, I would like to add, as a spiritual being.

To some, possibly, utilitarianism may be suggestive of materialism. But these words ought to have nothing in common.

The materialist denies the very existence of that which may be vital and fundamental to the broad-minded utilitarian; namely, spiritual forces or agencies.

To some, possibly, utilitarianism may suggest latitudinarianism, or even disregard of established truth. But its metes and bounds are as well defined as are those of any ethical or religious doctrine, and it rejects nothing that bears the stamp of unquestioned truth, or that can contribute to the good of humanity. It offers to its adherents liberty, but not license—liberty which is the result of obedience to divine law.

It may be charged that utilitarianism makes happiness an end in itself. So it does; but it is that kind of happiness that is the outcome of right living—of righteousness. "No good thing wilt thou withhold from him who walks uprightly." "Light is sown for the righteous and gladness for the upright in heart." "Sublime assertions," says Dr. Dewhurst, "of the fact that in the order of things, and as a part of the law and structure of the world, righteousness and happiness belong together."

Again, some may declare that utilitarianism excludes beauty and all aesthetic culture. Not so, unless you take the word in a narrow and unwarranted sense. It does not exclude beauty. It simply makes it subordinate to utility. It gives the useful the first rank and welcomes the refining influence of the beautiful in nature and in art. Beauty is useful if it contributes to the well being of the race. The products of art are useful if they increase the sum of human happiness. Beauty is not its own excuse for being; its excuse, if such is necessary, is its contribution to the welfare of sentient beings. The utilitarian has little patience with those who insist upon "art for art's sake, truth for truth's sake, culture for culture's sake," etc. He believes that art, truth and culture are for the sake of the mind—the soul, of him who can enjoy them and who can use them to contribute to the happiness and development of others. "Truth for truth's sake and even virtue as an end in itself," says President Hyde, "are pale, bloodless abstractions." These sickly sentimental abstractions must be concreted, vivified, and made to contribute to the good of humanity; that is, made useful. So may they take their places among the utilities. The useful may be beautiful. The useless has no excuse for being. "It is the highest art to give the effect of beauty by contributing to utility." It is high art to give the effect of symmetry by contributing to efficiency. Nothing can be beautiful or symmetric which is useless.

Utilitarianism is a broad word. It includes all men, all human beings regardless of color, present or previous condition. It includes the ego and all of humanity that is outside the ego. It includes the spiritual as well as the moral and material part of man. It may include this world and the next and all the worlds. It includes all we know of God and the angels, and seeks the "highest happiness of the universe." Surely there is no warrant for the expression "mere utilitarianism" with great and significant emphasis on the adjective. Where is the reformer who seeks something more or higher than the well being of the universe? What more?

Moreover, utilitarianism is broad enough to embrace the two half truths suggested by the words egoism and altruism. Utilitarianism may fairly demand of its adherents that each shall contribute the largest possible amount to the good of all. Its motto ought to be, "Each for all and all for each." It should accept the declaration of Ruskin that "Humanity is a divine family the ideal of which is that each shall work for the good of all and precisely in so doing secure for himself the greatest good." It makes one's contribution to the general good the measure of his success. Not what one acquires, but what one gives in useful labor or its product, determines his rating in the Bradstreet of utilitarian ethics.

This contribution may be thought of as the product of two factors, the egoistic and the altruistic. As in arithmetic, if the sum of two factors is a constant quantity, their product is greatest when the factors are equal. Hence a useful egoism should have its complement in an equal altruism. Diminish the one to increase the other and immediately the product is decreased. The self-centered man cannot possibly be an efficient and consistent utilitarian; for utility has reference not only to the self but to the family, to the school, to the church, to the race, to all sentient beings, to the universe.

It will thus be apparent that utilitarianism includes the doctrine of self-denial, of self-sacrifice. It accepts the doctrine recently promulgated by Jenkin Lloyd Jones, that "The cow's calf and the millionaire's son must both be sacrificed if the general good requires it." This doctrine makes for devotion to duty and for patriotism of the very highest order. It demands that which shall be for the highest happiness of all sentient beings considering them as a whole. It seeks personal good only through that which contributes to the general good—and this in political life, in social life, in the educational field and in the home. It accepts the teaching of Marcus Aurelius that "What is good for the hive is good for the bee;" and the Christian paradox that one saves his own life by losing it. This is the brand of utilitarianism which I wish to consider in connection with some educational problems.

We educate for usefulness. The utilities are to be given first place—all the places, in all school curricula. Utility in the broad sense is to be the "ultimate appeal" in all educational questions. The question, Shall this or that be introduced into the school curriculum? cannot be satisfactorily answered except by first answering that other question, What will this or that contribute to the well-being of the community? to the well-being of the pupils and of all the people that shall be touched by their lives?

The question, Shall the pulpit study this or study that? cannot be satisfactorily answered except by first answering that other question, Will this or that increase the power and the disposition of the pupil to contribute to the good of his fellows and therefore to his own good?

Education must contribute not merely to delightful contemplation but to "working power"—a power that may be manifest in the attempted solution of some of the difficult and perplexing problems of human existence and human well-being. But the first problem that confronts most men is that of earning a living. With this unsolved there can be no very valuable contribution to the general good. One who has not learned to take care of himself cannot do very much toward taking care of other people. One who cannot stand alone, can hardly assist others in walking. One who is hungry is poorly prepared to enjoy the delights of

literature and music. Shivering in a zero temperature is not a good condition in which to attempt the enjoyment of the latest novel. Food, clothing, shelter, these are the necessities of life for which provision must be made before very much thought can be given to the æsthetic or even to the ethical and spiritual.

To urge a young man to enter upon a course of study which has little relation to his prospective earning power, is a most serious mistake. By earning power I do not mean his power to acquire wealth, but his power to give, in mental or physical labor, something of which the world stands in need. If he can do this he can provide for himself food, clothing and shelter, and all the other good things of life. If he cannot do this he is a parasite, a dependent, and in no condition to enjoy the pleasures of literature and of art. In educational systems to put æsthetic culture, contemplative delight, appreciation of literary productions, before that which will contribute to earning power, is to lead young people into a most serious life mistake.

It is quite possible for a young man to become enamored of acquiring knowledge, so anxious for scholarly honors and degrees as to make earning distasteful. He would rather learn than earn—receive than give—acquire than bestow. There is danger of this in all learning unless the relation of the school work to the prospective life work be constantly apparent to the learner. Especially is his learning dangerous if its tendency is to put him into a life class in which he is incapable of earning. "What would you do if you had $460,000,000? Would you start universities or build libraries?" "Neither; I'd establish free soup houses for educated people whose refined tastes unfit them for ordinary work."

The working power of a young man and his working disposition must not be lost sight of in the educative process. "Happiness through work," says Baker, "is the creed of the dawning century." So all education should encourage and stimulate to effort in productive activity. That the student may select a suitable vocation—one to which he is by nature adapted—his early schooling should be helpful to him in this respect. G. Stanley Hall says that in the schools "There must be the germ and educative extracts of just as many trades and industries as possible." Have you observed that if a man is black or copper colored or has committed a crime, or is blind, deaf or feeble-minded, the state undertakes to teach him a trade? There are some feeble-minded people in the state of Illinois besides those at Lincoln that need similar assistance. If a trade will help to reform a boy that has gone wrong, might it not help to keep a boy from going wrong? "Interest a person in useful employment," says Fra. Albertus, "and you are transforming chaos into cosmos." G. Stanley Hall commends the work done in our Indian schools and at Tuskegee. "Nowhere," he says, "does education work such changes and improvements in so brief a space of time, and it is all because these youths touch life." "Here we must find our norm; this is part of the people's college which we must improve on if we can." Speaking of young men who have been trained to do with their hands as well as with their minds, he says: "They are armed cap-a-pie, and come down solidly on all fours, wherever life plants them." This is what we must do for our young men—so educate them that they will "come down solidly on all fours wherever life plants them."

President Hyde, of Bowdoin College, has set this matter as it should be before us. He says, "The aim of education is to fit one for three things: (1) To earn one's living by the exercise of trained powers; (2) to support the institutions of society by intelligent appreciation of their worth; (3) to enjoy the products of art and of civilization through the cultivation of the imagination."

What many educators think should have no place in an educational system, President Hyde, one of the most scholarly and thoughtful men in America, places first. What many able educators think is the principal aim, this scholar and educationist places last.

I am confident that President Hyde's conclusions are prophetic; that before many years have passed there will be practical unanimity among those who plan the courses of study for pupils who are to become citizens of a democracy; that the three-fold aim of education as here given will be recognized as best for the guidance of teachers and students. To reverse the order is to attempt to erect a beautiful and massive structure upon an incomplete foundation. To offer a curriculum built upon such an inverted plan results in its rejection by a great majority of those who need education most. Few men will be satisfied to seek culture at the risk of starvation. "No one can object," says Dr. Keihle, "that man's first effort is for bread for himself and his children; and until this demand is satisfied it is useless to attempt to interest him in anything else." So with the self-respecting pupil.

"Under the system of the past," says Dr. Chadwick, "a first rate possible farmer or mechanic is spoiled to make a tenth-rate minister or city clerk whose wages starve alike his body and his soul."

Under the better system suggested by President Hyde's declaration as to the aim of education, it is believed that pupils will remain in the school longer, that less misfits will be sent out into the world, and that a higher degree of efficiency will be secured all along the line of the world's workers.

I am sure it will not be thought inappropriate to close this paper with an extract from a prayer, "The Literary Man's Prayer," by Henry Van Dyke:

"Lord, give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can, and when that is done stop me, pay what wages Thou wilt, and help me to say from a quiet heart a grateful amen."

The Origin of "God Save the Mark."

Words are held in superstitious reverence because of their supposed power. All men shudder at the thought of being cursed. Even to mention an evil thing is unlucky; it may bring upon you the very misfortune to which you have referred. Hence we shrink from naming death in plain terms. Hence, too, such formulas as our "Don't speak of it!" or the Romans' "Absit omen!" when anything disastrous comes up in conversation, and the Nurse's "God save the mark!" when she catches herself describing Tybalt's wound and pointing out the very spot where Romeo's sword went in:

> I saw the wound, I saw it with mine eyes,—
> God save the mark!—here on his manly breast!

Nobody knows the origin of "God save the mark!"; but its sense is clear enough. It averts the ill fortune incident to unlucky speeches—and so it has come at last to express mere scorn or abhorrence. We may compare *abominate,* which is from *ab* and *omen;* the Latin verb signified at first "to deprecate a bad omen," then "to abhor." Here the development of meaning is easy; the word follows a straight road. But the adjective *abominable* has taken a little by-path of its own. It was commonly thought to come from *ab homine,* and was often written *abhominable;* thus it acquired the sense of "contrary to human nature,"

"unnatural," "inhuman." The bad spelling was long ago abandoned; but the special change of meaning which accompanied the error, and in part resulted from it, remains, enriching our language with a delicately discriminating synonym.—*George Lyman Kittredge, in Harper's Magazine for July.*

A Vision of Light—Consider It.

E. S. WICKLIN.*

On my eighty-first birthday, (May 5, 1902) after a year of rapid decline, I made a discovery, or had a revelation, coming with almost the suddenness of Saul's awakening on the road to Damascus.

For fifty years the first and great commandment has pressed heavily upon me for solution. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," has appeared to me to contain the most serious problem in our complex theology. How an all-absorbing attachment, holding the very soul, can exist between parties so infinitely unequal in rank and power, is of all things the most incomprehensible. And especially is this true when we remember that we are not free to estimate the Divine Goodness up to the full capacity of our own highest thought, but must accept, as revelation, ancient statements of the Divine nature that give us pain. Holy men picture to us a Spirit of fierce anger where the Christ's words might lead us to hope for warm and genial sunshine into which we would rush with joy and gladness.

But light came at last. It came as a flash while meditating upon that more modern, yet inspired, Golden Rule, running thus:

> "This above all, to thine own self be true,
> And it must follow, as the day the night,
> Thou canst not then be false to any man."

These wonderful words, whether human or divine, now confront me as revealing the world-redeeming precept of the Nazarene, as given by Matthew. Is this, then, truly the first and great commandment? Such was the vision, and such it is still. The one spirit, of all things to be esteemed as, at once the highest and most sacred, is the Divine Self. In every life the measure of this appreciation is the measure of character. This spirit, for which our training does not supply us with even a name, is the source of honor, of integrity, of fidelity, of personal purity, and even of justice. So long as a sense of honor is kept bright, and the higher self-respect made the guiding star, only a virtuous life can follow. But when this love of a higher self is lost and self-respect is gone, we are at sea, without a compass, and are driven wildly by the environment. Thence life will be spared, largely, by the power of reason, and strength of inherited passions. But, with continued neglect, and degrading of the higher self, no life can be worth the living.

The trend of our religious training has, for ages, been towards a denial of degradation of the God within. The doctrine of total depravity has sown the seeds of death, broadcast, wherever it has been preached. So depressing has been this baleful influence upon personal integrity that it has often counteracted the uplifting influence of the gospel, and has left the personal honor of the civilized man below that of the savage. It is impossible now for us to believe that the Christ ever could have thought of giving the supreme place to a precept so utterly meaningless as this one is in the light of the popular teaching. And his immediate mention of the other command, in which the self is made the measure, shows that the God within—the Divine Self—was in his thought at the moment.

Again, when he re-states the second commandment giving us the Golden Rule, the Master puts this thought into words impossible to be misunderstood. Here he brushes aside all the authority of the inspired prophets and directing priests, and all the canonized writings of old, and brings us at once before the bar of the God within. And he there assures us, with all the clearness and force possible to spoken words, that the high court that must forever pass upon the rectitude of human actions is "only this and nothing more."

Then, when we further consider that this divine self becomes pronounced and potential in proportion to the amount of esteem and love we have for it, and the importance we attach to its commands, we then see, at once, that it is the supreme good. Wherever it is in full control of a life there is the highest manhood—the noblest Christian character. Where it has been abandoned and abused until its potency has departed, there is only abandonment and depravity.

Such, in brief, is the vision. Had it come to me two years earlier I might then have given it out in words more full and clear so as to bring it within the range of the general reader. But it is now too late. The end, for me, is here. I can only, in this way, hint the salient thoughts so that their spirit may be grasped by the close student of religious progress. If I can enlist barely one such as an advocate, who has the ear of advancing thought, I shall not then have lived in vain. For, unless I have greatly overestimated the importance of this thought, and as greatly mistaken the trend of religious progress, here is a field yet to be worked.

McFall, Mo., June, 1902.

*Our venerable friend, Bro. Wicklin, was for years a faithful worshiper at the People's Church. His presence was an inspiration to the pulpit. His scientific contributions to many magazines were always able. He has been deeply interested in the philosophical and sociological questions that have of late been in the foreground of thought and life. Has stood in the side of liberty and social justice.

Last fall he went to visit friends in Missouri; will probably not be able to return to his old home in Chicago; but to one of such large vision, the whole world—the earth, the sky, and stars—have a home feeling; for when he looks up the constellations are as familiar as were the streets of his city, and the mind and heart-world are everywhere the same.

That which has dawned upon his mind with such fullness of realization as to seem like a revelation is indeed one of the greatest of truths; I may say, the greatest, for without the self there can be no such thing as the other, and this other can find its meaning only in the self. Hence, the selfhood of each individual must be more and more accentuated, exalted. It is the essential fact and factor in philosophy, in sociology and religion. It is the fundamental fact in liberty and social justice.

Everything turns upon our conception of the essential selfhood of man; if he is but an educated animal, then he may be ruled by force; imperialism has the field. But if man is divine, is the child of God, then all are brothers; rational and moral principles have a commanding place; not might, but right, must rule in the empire of souls, and the democracy of government and religion has the field.

"The Vision of Light" that so impresses our Brother Wicklin, shining out in the evening time of his earthly years like the rising of the sun upon a great new day to our millions of earth's children, may help other minds and hearts; hence I gladly offer it to the pages of UNITY; the "Aurora," the light-bearer, for such has UNITY been, is now, upon the great and vital questions and principles of our wonderful age.

H. W. THOMAS.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—
W. L. SHELDON,
Lecturer of the Ethical Society of St. Louis.

XXXVI.

The Story of Ruth.

I am still telling you about that time when the Children of Israel had no one common form of government; each tribe governing itself in its own way. I suppose whole books could be written about what happened to the Israelites in those days. And out of all that might be told you, I am choosing certain of these stories.

Now I have another one that I am sure you will care to hear. It is connected with the tribe of Judah. Whether it belongs to a time before or after the days of Jephthah I do not know. But I should like to give you this story in order that you may see how the Israelites found out that there were other good people in the world besides themselves. And this story has to do with a noble-minded woman, as true and good in her way as any of the women among the Children of Israel.

It seems that in those days there was a very severe famine in one part of Canaan, so that the people in the tribe of Judah suffered from lack of food. And when famine strikes a people it is usually the poor man, or the poor man's family, that suffers first, because they have very little laid by for a rainy day.

And so my story begins in this way: It came to pass that there was a famine in the land. And a certain man of the tribe of Judah went to sojourn in the country of Moab, he and his wife and his two sons.

The Moab people were like the Canaanites, although they did not live in the land of Canaan, but in one of the countries round about there. The people who lived in that land and those who lived round about, were pretty much all of them of the same kind, and not many of them were good people. I shall speak of them all, however, as "Canaanites."

But there was this family among the Moabites, although they belonged to the Children of Israel and of the tribe of Judah. They found food there, and so remained among the Moabites for a number of years. I do not fancy that they were very happy, however, and probably they got to wishing that they might go back to their own people.

In the meantime the two sons married wives among the Moabites. This was contrary to the custom, yet it is with one of these Moabitish women that my story is concerned.

Evidently the two sons were very fortunate in their wives, and it turned out that these two women were not like the rest of the wicked Canaanites. The name of the one was Orphah, the name of the other Ruth, while the mother of the two sons was named Naomi.

After the two sons had been married a few years they both died, and the father died also; and there was the poor woman without her sons, and without her husband, alone in a strange country, with the two Moabitish women, Orphah and Ruth.

It was now about ten years since Naomi and her husband had left their home and gone away from the tribe of Judah to the land of the Moabites. In the meantime Naomi had learned that there was food to be had once more in her own country and among her own people. And so she decided that she would go back there, returning to her home and to her kindred. She was a sorrowful woman after all the trials that had come upon her, but she had learned to love these two women, her daughters-in-law, the wives of her sons. And she felt that she ought not to ask them to go with her, inasmuch as she would be taking them among strangers, in the way she had been a stranger in the land of Moab.

One cannot help feeling a great deal of pity for these three lonely women, bereft of those nearest and dearest to them. But Naomi wanted to do what was right with those who had been the wives of her dear sons. And now, when she had made up her mind that she would go back to her own people, she said to Orphah and Ruth: "Go, return, each of you, to her mother's house; may the Lord deal kindly with you, as ye have dealt with the dead and with me." Then she kissed them, and they lifted up their voices and wept.

And they said to her: "Nay, but we will return with thee unto thy people." This was certainly brave and loyal on their part. But Naomi answered: "Turn back, my daughters; why will ye go with me? Go your way." And they lifted up their voices and wept again. Then Orphah kissed her mother-in-law, bade her goodby and went back to her people.

Not so with Ruth. And it is with this noble woman that my story deals. As we are told, she clave to Naomi, and this is what she said: "Entreat me not to leave thee and to return from following after thee, for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy Lord my Lord; where thou diest, will I die; and there will I be buried. The Lord do so to me, and more also, if aught but death part me and thee!"

I wonder if you would not like to learn those words by heart, they are so beautiful. Don't you suppose that Naomi must have felt for a moment as though this was enough to make up for nearly all the trials that she had to go through? When addressed in this way, Naomi could not refuse. She, too, wanted Ruth to stay with her, and when she saw that Ruth was steadfastly minded to go with her, she left off speaking. And they started out to go to Naomi's people, among the tribe of Judah.

You see, it had been ten whole years since Naomi had gone away. But the people in the city where she had lived remembered her well, for they had been very fond of her indeed.

And when she came back with Ruth all the city was moved about them, and the women said, "Is this Naomi?" and she answered them: "Call me not Naomi (which in her language meant 'pleasant'), but call me Mara (which in her language meant 'bitter'), for all hath gone bitterly with me. I went out full, and am come home again empty." One feels almost sorry that she spoke in this way when one thinks how Ruth had clung to her, what it meant for Naomi to have a daughter like this, who would leave her own people to come with Naomi, just for the sake of her love for her husband's mother. But, as we are told, Naomi returned, and Ruth, the Moabitess, her daughter, with her. They had come to the city in the beginning of the barley harvest.

Now, they were very poor, as you may be aware. There was food enough in the land, but as yet they had none of it. At one time, long before she had gone away, her husband had owned a field in this land, and she may have hoped to get it back again, while as yet she had to take what she could find.

In those days they had a beautiful custom, according to which, when the men were reaping in the harvest from their fields of wheat or barley, they were to leave the corners of the fields for the poor to glean in; or if any of the wheat or barley dropped by the side, as it was being gathered in bundles, that was to be left there for the same purpose.

The only course left now for Ruth and Naomi was to glean in the fields in this way. So Ruth, the Moabitess, said to Naomi: "Let me now go to the field and glean among the ears of corn."

It so happened that the field where she was gleaning belonged to a man named Boaz, a mighty man of wealth, who had been a kinsman of the husband of Naomi. As we are told in our story, "Ruth went and came and gleaned in the field after the reapers, and her hap was to light on the portion of the field belonging to Boaz. And behold, Boaz came among the reapers and said to them, 'The Lord be with you,' and they answered him, 'The Lord bless thee.'"

Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?" pointing to Ruth not far away. I fancy there must have been something fine and noble in the appearance of this brave young woman. In some way she must have attracted the attention of Boaz while she was gleaning there.

And the servant that was set over the reapers answered and said: "It is the Moabitish damsel that came back with Naomi out of the country of Moab; and she said, 'Let me glean, I pray you, and gather after the reapers among the sheaves;' so she came and hath continued from the morning."

Then Boaz said to Ruth: "Hearest thou not, my daughter; go not to glean in another field, neither pass from hence; but abide here fast by my maidens; let thine eyes be on the field where they do reap, and go thou after them. I have charged the young men that they should not touch thee. And when thou art athirst go unto the vessels and drink from the water which my men have drawn."

How glad at heart poor Ruth must have felt that all this kindness should have come to her, a stranger in the land! It means so much sometimes if one is a stranger, to have a few kind words spoken to one in this way. From that time on all the world seemed different to her; the sky looked brighter; everybody seemed kind all around her.

As we are told, Ruth fell on her face and bowed herself to the ground and said to Boaz: "Why have I found grace in thy sight, that thou shouldst take knowledge of me, seeing I am a stranger?" And Boaz answered and said to her: "It hath been fully shown to me all that thou hast done unto thy mother-in-law since the death of thy husband, and how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people which thou knewest not heretofore. May the Lord recompense thy work, and a full reward be given thee of the Lord, under whose wings thou art come to take refuge."

And Ruth answered him and said: "Let me find grace in thy sight, my lord, for thou hast comforted me, in that thou hast spoken kindly unto thine handmaid, though I be not as one of thy handmaidens."

And at meal time Boaz said unto her: "Come hither and eat of the bread and dip thy morsel in the vinegar with the rest." And she sat beside the reapers, and they gave her corn, and she did eat.

When she was risen up to glean again, Boaz commanded his young men, saying: "Let her glean even among the sheaves, and also pull out some for her from the bundles, and drop it by the way and let her find it." In this way Ruth gleaned in the field until evening time, and she took up what she had gleaned and went into the city. And her mother-in-law saw what she had gleaned and said to her: "Where hast thou gleaned to-day? Blessed be he that did take knowledge of thee."

And Ruth told her mother-in-law where she had gleaned and said: "The man's name in whose field I gleaned to-day is Boaz." And Naomi said to Ruth: "The man is nigh of kin unto us, one of our near kindred." And Ruth, the Moabitess, said: "Yes; he said to me: 'Thou shalt keep fast by my men until they have ended the harvest.'" And Naomi said unto Ruth: "It is good, my daughter, that thou go out with the handmaidens of Boaz and stay with them in that field." So she kept fast by the maidens of Boaz, and gleaned to the end of the barley harvest and of the wheat harvest. And she dwelt with her mother-in-law, Naomi.

In the meantime Naomi began to think about that field which once had belonged to her husband, and whether it might not be somehow got back again for herself and Ruth—that is, "redeemed," as they called it in those days. If this could only be done, there would be something left for the two women to live upon the rest of their lives. She decided to send Ruth to Boaz and see whether Boaz would redeem the field in order that they might have it back again.

And Ruth came to Boaz and he said, "Who art thou?" and she answered, "I am Ruth, thy handmaid. Thou art our near kinsman." Just why Boaz had not known this, our story does not say. But at any rate, as soon as the fact was made known to him about the kinship between him and Naomi, and about the field which Naomi wished to have redeemed, he answered Ruth, saying: "My daughter, fear not; I will do to thee all that thou sayest. It is true that I am a near kinsman; howbeit, there is a kinsman nearer than I. Tarry this night, and it shall be in the morning that if he will perform unto thee the part of a kinsman and redeem the field, well and good; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman."

And he said to her the next morning: "Bring the mantle that is upon thee and hold it;" and she held it, and he measured out six measures of barley and gave it to her; and he went into the city. Then Ruth came back to Naomi and told all that the man had said and done; and she said: "These six measures of barley gave he to me, for he said, 'Go not empty to thy mother-in-law.'" And Naomi answered: "Sit still, my daughter, until thou knowest how the matter will turn out; for the man will not rest until he hath finished this thing this day."

You will be glad to know now what was done by Boaz. You see, he had been very much pleased with Ruth because of the sweetness and beauty of her character; and then, too, he was glad to know of his kinship with Naomi. He had gone at once to the gate of the city in the early morning, and sat down there.

Then, as we learn, behold, the near kinsman of whom Boaz spoke, came by, and Boaz said to him: "Turn aside, sit down here." And the man turned aside and sat down. And he said to the near kinsman: "Naomi that is come again out of the country of Moab, hath a parcel of land which belonged to her husband, and which should be redeemed. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me that I may know, for there is none to redeem it beside thee; and I am after thee."

After they had talked it over for a while it turned out that the other kinsman could not redeem the land, and so he gave the right to redeem it to Boaz.

You may like to know of a peculiar custom of those early times, when people agreed on something. As we are told in our story: "It was the custom at that time in Israel, when confirming an agreement, for the one man to draw off a shoe and give it to the other; and so the near kinsman said unto Boaz: "Redeem thou the field." And he drew off his shoe.

Then Boaz said to those who were present at the gate of the city: "Ye are witnesses this day that I have redeemed the field that belonged to the husband of Naomi." But this was not all. He was going to do something more. He had been so pleased with Ruth, so charmed by her beauty and her noble ways, that he had decided to make her his wife. And he said, therefore, at the same time to the elders at the gate: "Ruth, the Moabitess, I take to be my wife. Ye are witnesses this day." And all the people that were at the gate and the elders said: "We are witnesses."

And in this way joy at last had come to Naomi and

her daughter-in-law, Ruth. Their trials were at an end. I am sure Naomi would no longer have asked that people should have called her "Mara," after all the kindness and good fortune which had come to her and to the dear daughter that had followed her from the land of the Moabites.

And so Ruth was married to Boaz, and no longer had to glean in the field as one of his handmaidens, but became his wife. And I am sure that Naomi, the dear mother, lived with them in their home, and that if ever there was a happy home, it must have been that of Ruth, Naomi and Boaz.

To THE TEACHER: This is one of the most beautiful and touching stories in the Bible, and should be gone over very fully, with each detail talked about, so that the children may remember it all. A number of the speeches could be recited aloud and committed to memory by all the young people. It is not necessary to condemn the first daughter-in-law who stayed behind. The fact that Ruth followed Naomi is not the main point, but rather the gentle and beautiful spirit Ruth displayed throughout, indicating what a fine, strong, noble character she had, and how brave and gentle she was, under difficulties or trying circumstances. Show a picture of gleaners in a wheatfield. Something might be said of the importance of the discovery on the part of Naomi and of the Israelites that a good and noble person might be found among a class of people generally despised.

MEMORY VERSE: *Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy Lord my Lord; where thou diest, I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.*

THE HOME.

Helps to High Living

SUN.—God's future plans for us depend largely on our present loyalty.
MON.—Opportunities do not come with their values stamped upon them.
TUES.—The tests of life are to make, not to break, us.
WED.—The seeds of truth sprout in the soil of obedience.
THURS.—To wish and not to will is spiritual collapse, a house on the sand.
FRI.—Dependable people!—their price is above rubies.
SAT.—If God puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is what we shall lose if we flinch or rebel.

—*Rev. Maltbie D. Babcock.*

Toytown's Queen.

The last year's doll lay high on shelf,
Away from all Toytown, alone by herself;
Her dress was shabby, and her cheeks
Were disfigured by many carmine streaks!

And yet she once had been the choice
Of a girl and had made her heart rejoice!
She used to sit at the girl's right hand,
And was thought the queenliest doll in the land!

But now she lay with a broken nose,
And a sorry look from her head to her toes!
I thought, as I passed, how some waif would smile
If she could but hold that doll awhile.

She would not know 'twas a last year's toy;
She would but feel the most grateful joy!
And unto the heart of that waif 'twould mean
That the doll was still reigning as Toytown's Queen.

—*Every Other Sunday.*

A Little Girl and a Book.

We met in a street-car, this little girl and I. It was in New York City. When I saw her, I knew at once she was a little country girl. Her clothes fitted her, and were just what little city girls are wearing to-day, so it was not her clothes that made me think so. Her manners were simple and gentle and easy. How, then, do you suppose I knew she was from the country? Because, when she entered the car, she looked about as though she was ready to greet a room full of friends. It was evident that she lived where she knew everybody and everybody knew her. She stood for a moment, and then I made room for her, and she sat beside me. I was reading the daily paper, but in my lap was a book about butterflies, a book with a very pretty cover. The little girl showed her interest in the book with great frankness.

"Would you like to look at the book?" With a bright, sweet smile, she put out her hand, saying, "Very much."

This book had many pictures of butterflies in colors. Her little suppressed cries of delight would have gladdened the heart of the man who wrote that book. Besides the many colored pictures of butterflies, there were many pictures of butterflies printed in black and white; so beautifully were they printed that to me they seemed to have color. The little girl was so much more interesting than the daily paper that I put it down to listen and talk to her.

"I've found some beautiful ones, but none so beautiful as this one," she said, pointing to one of the most beautiful of the colored pictures.

"Did you ever hear butterflies called flying flowers?" I asked her.

A wave of color swept over her face, and her blue eyes shone with delight. "Why, that's what they are!" she exclaimed. "How beautiful!" and after a moment, "How true!"

You may be sure we were friends at once. Turning the pages of the book, she stopped at one picture printed in black and white.

"Up our way," she commented, "we never have them so dark." Her eyes were almost black, she was so puzzled to account for the very dark butterflies.

So I called her attention to what was said about this picture.

"Among the butterflies that crowd the blossoms of the thistles and milkweed, every one must have noted the great fulvous, brown-spotted, round-winged species with large gleaming silvery spots on the under side of the hind wings."

"Why, I know that one!" she exclaimed with surprise. Then I explained that the dark pictures were printed with printer's ink like the letterpress which gave a description of the colors; the dark pictures showing the forms, lines and spots helped to identify the butterfly when we saw it out-of-doors.

"I'm so glad to know that," she said with a smile.

We turned the pages of the book and learned many interesting facts about butterflies that will help us to enjoy the great beautiful out-of-door world next summer. We had to part, this little girl and I, but sadder still, I had to take my book, for I wanted to use it that day. But I shall remember the little girl with the friendly smile who loved buterflies.

The Outlook.

Our Postage Stamps.

It will be fifty-four years on the 5th of August, 1901, since our government sold its first postage stamp. In the five years following its issue of stamps amounted to only $274,710 in value, but its stamp output, swelling with the growth of the country, has steadily increased every year since, until now it has gone far into the millions, and has come to be regarded as an indicator of the business condition of the country.

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THE FIELD.

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Subscriptions from Societies:		
All Souls Church, Chicago	200.00	
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Total		$592.63

EXPENSES.

Postage	$47.00
Clerk's salary to January 1, 1902	333.35
Printing Reports	150.00
Postals	3.00
Letter heads	1.00
Express	.45
	534.80
Balance on hand June 1, 1902	$ 57.83

Foreign Notes.

FROM NOTRE-DAME OF PARIS TO NOTRE-DAME OF GENEVA.—A thoughtful study of the religious evolution of the long-time famous Mr. Charles Loyson (Pere Hyacinthe), which appeared some time since in the *Journal de Genève*, offers matter of interest even to those somewhat familiar with the career of this now venerable man. Its author says of a discourse Mr. Loyson preached last year in the church of Notre Dame at Geneva on the subject, "Religious Union and the Unknown God": "In these pages better than in any previous public declaration, one is able to follow the evolution of the celebrated preacher in the theological and religious domain. . . . The discourse of which we speak includes a kind of hymn in honor of a closer communion between believers of every name, and here he is not merely thinking of Christians belonging to the various churches, but in a more general way, of members of the great monotheistic family, Christians, Jews and Musselmans, who address their prayers to the same God, Creator and Father of the human race, and even of all those who, without clearly defined beliefs, are seeking truth and eternal life with sincere and upright heart." In his peroration the preacher formulates in these terms what may well be called his practical conclusion: "In a religious world there are, as it were, two concentric circles: the first and most limited includes all the Christian churches; the second and broader embraces all the monotheistic religions. I mistake, there is a third and still more comprehensive sphere, the church of all men, of all those who have found God and all who seek him. 'Happy, says the Psalm, the generation of those who seek the face of the God of Jacob.'

"It will not do, my brothers, for those who have found, or think they have found, the radiant face of the Eternal Light, to despise those who are seeking in more or less somber night, and at the cost of such travail and sorrow as God only knows; Him who has willed, as St. Paul says, that man should feel after Him and haply find Him, though indeed He is not far from every one of us since in Him we live and move and have our being and are also his offspring."

One must indeed be insensible to any elevated sentiment not to be moved by the generous enthusiasm and lofty spirituality in the discourse just noted. But now, quite recently, Mr. Hyacinthe Loyson has been heard again in the pulpit of Notre Dame. This time in two sermons, one on the true God, the other the true Christ, to be followed by a third on the true Church. We are now well informed of the speaker's present point of view and as to the road he has traveled in passing from Notre Dame of Paris to Notre Dame of Geneva.

People asked at a certain epoch in his life, especially some thirty years ago, when he preached the Catholic reform among us, where he would end, with the perpetual conflict going on within him between the principle of authority and that of freedom in religious matters. Was he destined to return toward that church which had trained him mentally, whose beautiful aspects he was so inclined to dwell upon even while attacking its abuses, and to which he would have forgiven much had a reconciliation with her been possible? Or, rather, resisting Catholicism, all ready perhaps, —though one can never know, for the depths of hearts escape us—to lay hold of him again, would he turn resolutely in the direction of modern thought and free inquiry, that is Protestantism? Some change must take place soon or late that was inevitable, for it was evident that in trying to reconcile in some synthesis yet to be discovered, the Christianity of the Vatican and that of the Reformation, the apostle of old Catholicism was attempting the impossible and that one must kill the other.

This transitional crisis in the life of the celebrated preacher undoubtedly cost him great inward torments, which manifested themselves, indeed, in frequent bursts of eloquence, wherein the strong, brave struggler, strong and brave by reason of his own good faith, struck out right and left at the risk of frequent seeming inconsistency, fulminating now against Roman absolutism, which oppresses the conscience in order to realize a certain fallacious unity of doctrine, now against Protestantism, which, in order to free the conscience, subjects doctrine to all the risks of individual interpretation.

Today it is possible to affirm that Mr. Loyson has frankly broken the tie that bound him to the principle of authority. At first he contented himself with protesting against the dogma of papal infallibility, but he thought the decisions of the early councils held before the division of hitherto homogeneous Christianity into the Greek and Latin churches could furnish him a needful and satisfactory basis. Soon, however, logic was too strong, and it became clear to this mind, growing steadily more independent in its judgments, that it could never have been intended to have in this world colleges of theologians whose business it should be to determine for all places and all times the religious doctrine *ne varietur*.

So the Catholic principle, in virtue of which the body regularly constituted for the elaboration of the official creed imposes certain formulas as the faith of every one, fell to the ground. What was to be done? The new reformer, cast out in spite of himself from the religious edifice in which he grew up, and to whose intellectual and moral discipline he had been so long subject, was obliged to seek some new basis for his beliefs. He turned to the Gospels, to the teaching of the primitive church, and, aided by his loyal conscience as a candid man, he set himself to elaborate a creed. By a logic inevitable to a believer who remained faithful to the God he had hitherto served in the communion of Christ, the Protestant method eventually replaced with him the Catholic.

But here again was a danger. This was, that under the

influence of the old discipline of authority to which he had been used so long, he would produce a Christianity closed to reflection and not less ready-made than the Catholic church, though of some authoritative school called Protestant. The elements of diverse dogmatic systems may be found in Holy Writ, and many are those today who pick up somewhere some absolute conception and intrench themselves behind it as in a fortress from which to hurl defiance at all opinions other than their own. There was room also for some uneasiness as to the influence of years, for age has not the reputation of broadening one, but rather of narrowing the horizon, shutting one in to certain fixed ways of viewing things. Both these dangers have been happily avoided. Mr. Loyson has traveled a long road since his rupture with the Roman church, but it has been but to gain in spirituality in an ever-growing comprehension of the needs of the soul and of what responds to them, in ever more entire respect for individuals, however far they may be from his point of view.

If we were to indicate what seems at the present time to be the foundation of his doctrine and belief we think we should not be far from the truth in summarizing up its elements as follows:

Affirmation of one supreme God, creator of the world and master of our destinies, sole object of our prayers and our adoration—in a word, monotheism.

Affirmation that in Christ the son of God is revealed prototypes of humanity regenerated through union of the soul with God.

Affirmation of the persistence of the human me in the life eternal.

Affirmation of the spiritual brotherhood of all those who believe in God or who still seek him in a spirit of submission to the law written in the conscience.

All this seems very simple perhaps . . . so much has been rendered complex in matters of religion. . . . We believe, nevertheless, that these are adequate religious foundations on which to erect, or at least to prepare, the broad church of the future. We recall the words of Vinet to the friends who came to offer consolation in his last illness: "Speak to me of the elemental verities."

He who in all things goes straight to the essential, to what is life or the living principle, will easily be tolerant of the problems of pure intellectualism. To him the moral life becomes the criterion of truth and determines the hierarchic order in matters of religion. It seems to us indeed that this is just Mr. Loyson's position, at least in what concerns his principles of sacred hermenutics. In his interpretation of Scripture he seems to escape that servilism which prevents one from distinguishing between the divine and the human, and which distorts texts of unequal value in order to make them mean what they do not say naturally.

* * *

A strange destiny, is it not? that of this master of the Christian pulpit, one of the two or three great ecclesiastical names that France has known for a century, who might, by remaining in the church of his birth, have reached the most brilliant position, who began with the Catholic cathedral of Paris, and who nearly forty years later seems destined to make his home among us.

* * *

It was 75 years ago the tenth of the present month (March) that the subject of this article was born in Orleans. He has thus had not only one of the most brilliant, but one of the longest careers as orator, and at the present time neither voice nor ardor have failed or diminished. But the most striking and beneficent aspect of his personality is elsewhere. It is found in the spectacle of a mind always open to new impressions, and which, in proportion as it advances in life, leaves behind the religion of yesterday to approach, according to all appearance, what will be the religion of tomorrow.

M. E. H.

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The undersigned would respectfully call upon the President and the Congress of the United States, the churches, our fellow-ministers and all citizens, promptly and emphatically to condemn the recent cruelties reported to have been committed by certain soldiers and officers of the army in the Philippines, such as the "Water-cure", "Rope-cure" and other tortures, and the admitted "kill-all-over-ten-years-of-age" order. These barbarities are uncalled for by modern warfare, unsanctioned by the laws and precedents of the United States government, unworthy of our traditions, and in flagrant contradiction of our avowed purposes. We deplore and condemn all attempts to palliate or excuse these cruelties on the ground of special provocation or military exigencies, and in order that the good name of our army, the standing of our country among the nations of the world, and above all, that the cause of humanity may be vindicated, we ask for a thorough investigation of these charges, and a prompt punishment of any person responsible for such outrages as may be proved; and we welcome gratefully the decided action which the President already has taken.

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- How to Know Wild Flowers, } Mrs. Wm.
- How to Know Ferns, - } Starr Dana.

INSECTS:
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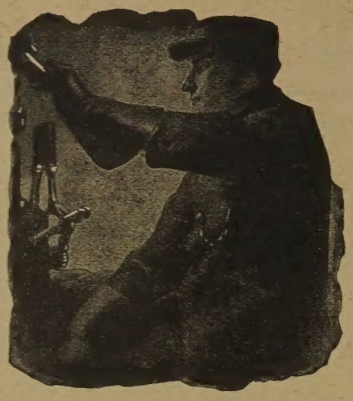

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